1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

226 482 used as live bait, he places the basket in a little hollow scooped out in the sand, half submerged in sea water. In spearing, torching, clubbing, and the modern method of iron spear catapulting, fish caught are tied together with coconut fiber (*kaiova*) passed through the gills. The fish are laid on a convenient coral head when the fisherman moves or dives. To carry them greater distances, he strings them around the waist to make a malo of fish (*malo ika*) or loops them over the arm. Chants which celebrate the winning of fishing contests make frequent reference to the men coming home with strings of fish around head, waist, and shoulders.

226 The following list gives several common terms employed in fishing:

Tukunuku or wakaycka: to pay out a line.
Wawuti: to pull in a line (general); to pull in a short line with overhand strokes.
Tupa or lunga: to pull in a long line with long overarm strokes.
Totoi: to take the strain on a line when a fish is fighting and cannot be pulled in.
Wakamutala: to jerk a line to disengage the sinker.
Tue: to set fish in the air or to make an outward sweep of the net.
Toli: to make an inward sweep of the net to scoop fish into the canoe.
Yoku or mumomo: to plunge the net into the water with a downward sweep in order to set a fish.

226 626 A lazy man who does not go fishing is termed, in ridicule, *atua wawine* (female god), because he seems more concerned with the sphere of activities presided over by female gods who never interfere with the fishing pursuits of men. Another expressive phrase used to describe a bad fisherman is: "Ia koe i te mauuu kava" (You have a bitter bait).

226 777 In general, bad luck in fishing is attributable to the breaking of tapus or to the domestic circumstances of the fisherman. If a wife commits adultery while her husband is out fishing, he will have bad luck; formerly he might repair his luck by prayers to his god. If a man quarrels with his wife before fishing or if he goes fishing while there is a corpse in his house, he will be unsuccessful (*ka kaya*).

226 782 776 778 Before going fishing in former days a man was careful to pray to his god or ask the priest of his paternal lineage to pray to the lineage gods for success in his undertaking. When a man went fishing for special fish, controlled by certain gods, he always prayed to these gods and again to the gods that control the winds. As his canoe passed the place where the sacred clearing (*vionga*) of an ancestor god was visible, the fisherman stood up in his canoe and prayed to this god that he might procure plenty of fish and lose none of his pearl-shell hooks. Canoes going deep-sea fishing off the western side of the atoll, especially when trolling for bonito, always stopped opposite the stone of the god, Malokilalungi, near the western reef channel 226 782 to leave on this stone a gift for the god—a malo, some sennit, or a fish-hook. The gift (*wakatatea*) was later removed from the stone by the priest